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COIN AS A MEANS OF PROPAGANDA  
(ACCORDING TO THE 12<sup>TH</sup> — 18<sup>TH</sup> CC. GEORGIAN MONEY)\*

7<sup>th</sup> volume of “Materials in Archaeology and History of Ancient and Medieval Crimea” shows article “Coin as a Means of Propaganda (According to Georgian Numismatics)” by Tedo Dundua and Emil Avdalani. Now the story is prolonged. Everywhere coin facilitated exchange of goods. It was employed also for different propaganda. Georgians did the same as seen in the monetary groups as follows: Georgian credit money (12<sup>th</sup> c. — the 20s of 13<sup>th</sup> c.), coins of the Georgian kings in the 13<sup>th</sup> — 14<sup>th</sup> cc., Western Georgian money of the 13<sup>th</sup> — 15<sup>th</sup> cc., coins of the Georgian kings in the 18<sup>th</sup> c. We outline the results of our study for a scientific discussion.

**Key words:** Georgia, Numismatics, Trebizond, Iran, Byzantium, Tbilisi, Propaganda.

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МОНЕТА КАК СРЕДСТВО ПРОПАГАНДЫ  
(ПО НУМИЗМАТИЧЕСКИМ ПАМЯТНИКАМ ГРУЗИИ XII—XVIII ВВ.)

В седьмом выпуске журнала «Материалы по археологии и истории античного и средневекового Крыма» представлена статья Тедо Дундуа и Эмиля Авдалиани “Coin as a Means of Propaganda (According to Georgian Numismatics)”. В данном выпуске следует её продолжение. Во всем мире монеты способствовали обмену товаров. Ими пользовались и как средством пропаганды. Грузия не являлась исключением. Это видно на примере следующих монетных групп: грузинских кредитных денег XII в. — 20-е годы XIII в., монет грузинских царей в XIII—XIV вв., западно-грузинских монет XIII—XV вв., а также монет грузинских царей в XVIII в. Выносим результаты нашего исследования на научное обсуждение.

**Ключевые слова:** Грузия, нумизматика, Трабзон, Иран, Византия, Тбилиси, пропаганда.

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It might be a bit surprising that Demetre I (1125—1156) and Giorgi III (1156—1184), the mighty kings of the united Georgia, placed Arabic legends, the name of a sultan and Caliph on their coins. Some scholars think this should point to some sort of dependence on a part of the Georgian king towards the Muslim ruler. However, this argument is largely flawed. Such actions of Demetre I

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and Giorgi III were dictated mainly by economic factors, since the Georgian money had to reach the Middle Eastern markets, and Arabic legends and name of a sultan and Caliph on them would undoubtedly help in it. Simultaneously the contents of the legend conveyed to the Muslim world that both were the “King of the Kings” and the “sword of the Messiah”. i.e. we deal with international propaganda of Georgia’s might. Tamar (1184—1210) also figures as “champion of the Messiah” and “Queen of the Queens”, “glory of the world and faith”, in Arabic. Giorgi IV Lasha (1210—1222) is “King of the Kings” and the “sword of the Messiah”. Queen Rusudan (1222—1245) is styled like her mother Tamar.

### Issues of Demetre I

1. **Obverse:** Asomtavruli letter Ⴂ in the centre, which represents first letter of Demetre’s name. Arabic legend above and below: King of the Kings. Circle around and unreadable Arabic legend.

**Reverse:** Arabic legend in two lines: Mahmud ibn Muhammad (1118—1131). Almost unreadable Arabic legend around (pl. I: 1) (Dundua, Dundua 2006: 201—202, pl. X: 62; Dundua, Dundua 2015a: 203—204; geonumismatics.tsu.ge: 1; Kapanadze 1955: 60, pl. IV: 51; Pakhomov 1970: 74—77, pl. VI: 83—87).

2. **Obverse:** Asomtavruli letter Ⴂ in the centre of octagonal frame. Arabic legend outside the frame: King of the Kings, sword of the Messiah — stylized and represents the part of the frame.

**Reverse:** Arabic legend inside rosette shows the names of Caliph al-Muktafi li-amr Allāh (1136—1160) and the Seljuk sultan Ghias ad-din Masud (1133—1152) (pl. I: 2) (Dundua, Dundua 2006: 202, pl. X: 63; Dundua, Dundua 2015a: 203—204; geonumismatics.tsu.ge: 1; Kapanadze 1955: 60, pl. IV: 52—53; Pakhomov 1970: 77—78, pl. VI: 88—92).

### Issue of David V

**Obverse:** Arabic legend in three lines, the following fragments of which are extant: King of the Kings, sword of the Messiah David... To the right, unknown sign is placed vertically. Fragment of a linear circle and a part of marginal legend.

**Reverse:** Arabic legend in three lines: Muhammad sultan [the mightiest], son of Mah[mud] (pl. I: 3) (Dundua, Dundua 2006: 202—203, pl. X: 65; Dundua, Dundua 2015a: 204; geonumismatics.tsu.ge: 1).

### Issue of Giorgi III with Asomtavruli letter

**Obverse:** Ⴂ — first Asomtavruli letter of the name Giorgi inside rosette made up of waving lines and Arabic legend: King of the Kings Giorgi, sword of the Messiah.

**Reverse:** Arabic legend in waved rosette: al-Muktafi li-amr Allāh (1136—1160), ruler of the believers (pl. II: 4) (Dundua, Dundua 2006: 203, pl. X: 67; Dundua, Dundua 2015a: 205; geonumismatics.tsu.ge: 1; Kapanadze 1955: 61, pl. IV: 54—55; Pakhomov 1970: 80—81, pl. VI: 95—106).

**Reverse:** Arabic legend in four lines: King of the Kings, glory of the world and faith, Giorgi, son of Tamar, sword of the Messiah. Circle around. Persian legend outside the circle: In the name of the most saint God this silver piece was struck in the year 430 (pl. III: 8) (Dundua, Dundua 2006: 208—209, pl. XII: 78—79; Dundua, Dundua 2015a: 211; geonumismatics.tsu.ge: 1; Kapanadze 1955: 66—67, pl. V: 66—67; Pakhomov 1970: 96—99, pl. VIII: 136—139, IX: 140—148).

Then we deal with international propaganda of Georgia's weakness.

**Reverse:** Emperor in loros and stemma, standing, facing, holding labarum in his right hand and akakia — in his left hand. On the right and above — Manus Dei. On the left and right, Greek legend placed vertically: M-N-Λ/O-K-MN (pl. VI: 16) (Dundua, Dundua 2011: 17—18, pl. I: 2; Dundua, Dundua 2015a: 277—279; geonumismatics.tsu.ge: 1; Kapanadze 1955: 96—97; Pakhomov 1970: 193—195).

### **Kirmaneuli tetri, issues with the name of John**

**Obverse:** St. Eugenius standing, facing, holding long cross in his right hand. On the left and right, Greek legend placed vertically: Ⓐ-E-Y/ΓE-NI.

**Reverse:** Emperor in loros and stemma, standing, facing, holding labarum in his right hand and akakia or globus cruciger — in his left hand. On the right and above — Manus Dei. Below — six-pointed star. On the left and right, Greek legend placed vertically: Ω-O K/N-O (pl. VI: 17) (Dundua, Dundua 2011: 18, pl. I: 3; Dundua, Dundua 2015a: 279—282; geonumismatics.tsu.ge: 1; Kapanadze 1955: 96—97; Pakhomov 1970: 193—195).

### **Kirmaneuli tetri, issues with “Emperor in three-arched stemma”**

**Obverse:** St. Eugenius standing, facing, holding long cross in his right hand. On the left and right, Greek legend placed vertically: O-Y/Γ-E-N-O.

**Reverse:** Emperor in loros and three-arched stemma, standing, facing, holding labarum in his right hand. On the right and above — Manus Dei. Below — six-pointed star. On the left and right, Greek legend placed vertically: ΙΩ-O-KO/H-O (pl. VI: 18) (Dundua, Dundua 2011: 18—20, pl. I: 4, 6; geonumismatics.tsu.ge: 1; Kapanadze 1955: 96—97; Pakhomov 1970: 193—195).

### **Kirmaneuli tetri, issues with Emperor’s bust**

**Obverse:** Bust of St. Eugenius facing, holding labarum in his right hand and long cross — in his left hand. Greek legend is traced.

**Reverse:** Bust of Emperor in loros and stemma facing, holding labarum in his right hand and long cross — in his left hand. On the left, globus cruciger, it looks like a flower. No sign of the Greek legend (pl. VII: 19) (Pakhomov 1970: 193—195; Kapanadze 1955: 96—97; Dundua, Dundua 2011: 19, pl. I: 5; Dundua, Dundua 2015a: 283—284; geonumismatics.tsu.ge: 1).

### **Kirmaneuli tetri, issue with Asomtavruli letters**

**Obverse:** St. Eugenius standing, facing, holding long cross in his right hand. On the left — some uncertain signs. On the right, above, Asomtavruli letters — ႱႱ, below, Greek letters in two lines — ΓE-O.

**Reverse:** Emperor (king) in loros and three-arched stemma, standing, facing, holding labarum in his left hand. On the left Asomtavruli letters placed vertically: Փ-Թ (pl. VII: 20) (Dundua, Dundua 2011: 20—22, pl. I: 7; Dundua, Dundua 2015a: 284—285; geonumismatics.tsu.ge: 1; Kapanadze 1955: 97; Pakhomov 1970: 201—203, pl. XIII: 69).

Georgian legends are read as “Giorgi, the king” and Greek — as “St. Eugenius”.

### **Kirmaneuli tetri, Vamek’s money with St. Eugenius’ effigy**

**Obverse:** Mkhedruli letters for the name Vamek (a mirror image) in ornamented frame.

**Reverse:** St. Eugenius in stemma, standing, facing, holding either labarum or long cross in his right hand. On the left and right — Greek legend: O-E/ΓE-IN (pl. VII: 21) (Dundua, Dundua 2011: 24—25, pl. I: 8; Dundua, Dundua 2015a: 285; geonumismatics.tsu.ge: 1; Kapanadze 1955: 97, pl. IX: 118; Pakhomov 1970: 321, pl. B: 36).

Gradually, Russia started to dominate Eastern Europe, and Georgian king Erekle II (1745—1798), searching for her support, placed double-headed eagle, already coat of arms of Russia, on his copper coins

### Copper coins of Erekle II with the effigy of double-headed eagle

**Obverse:** Georgian Asomtavruli legend in abbreviation for the name of Erekle: ႦႦႦႦႦႦ. Below, Persian legend: Struck at Tbilisi, and various dates of Hejira calendar.

**Reverse:** Double-headed eagle. Below, various dates: ex. 1781, 1787, 1789 etc. (pl. VIII: 22) (Dundua, Dundua 2011: 131—132, pl. IX: 51; Dundua, Dundua 2015b: 101—103; geonumismatics.tsu.ge: 1; Kapanadze 1955: 125—126, pl. XIV: 176—180; Pakhomov 1970: 263—266, pl. XVIII: 197—206).

In 1795 Persians captured Tbilisi, the capital. Russians gave no help to Erekle II. Obviously irritated, he substituted double-headed eagle by single-headed eagle on his copper coins.

### Copper coins of Erekle II with the effigy of eagle

**Obverse:** Georgian Asomtavruli legend in abbreviation for the name of Erekle: ႦႦႦႦႦႦ. Below, Persian legend: Struck at Tbilisi, and date — 1210 (=1795/1796).

**Reverse:** Eagle. Below, date — 1796 (pl. VIII: 23) (Dundua, Dundua 2011: 132—133, pl. IX: 52; Dundua, Dundua 2015b: 103—104; geonumismatics.tsu.ge: 1; Kapanadze 1955: 126, pl. XIV: 181; Pakhomov 1970: 266—267, pl. XVIII: 207—210).

So, like everywhere, in Georgia coin served also as a means of propaganda.

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Pl. I



1.



2.



3.



Pl. II



4.



5.



6.

Pl. III.



7.



8.



9.

Pl. IV



10.



11.



12.

Pl. V.



13.



14.



15.

Pl. VI.



16.



17.



18.



Pl. VII.



19.



20.



21.

Pl. VIII.



22.



23.